

# The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVERHOLDERS."

EMILY ROBINSON, Publishing Agent.

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J. HUDSON, PRINTER.

## THE BUGLE.

Letter from Portage County.

DEERFIELD, Jan. 28th, '53.

DEAR MARIUS: Nearly cut off from society, as I am, I should very seldom get a peep at my fellow mortals, were it not for those chatty little friends, the newspapers. By means of their periodical visits, I continue to become, in some degree, refreshed up in the what's and how's of mankind. I have experienced many powerful emotions, while communing with these dear fire-side instructors. They have warmed my heart with many a holy and exalted feeling; and wrong with many a sensation of deep commiseration. They have warned me to mourn over the sufferings of the oppressed; to burn with resentment against the oppressor; to blush for the debasement of the sensualist; to kindle with indignation at the hollow pretences of the hypocrite, and to end the lip of contempt at the cringing servility of the fawning sycophant.

The weekly records have, it is true, brought me a dark catalogue of these things; but still I feel week derive from them far more pleasure, than pain; for I am fully persuaded that every wrong action is but a mistake; a blind groping in the dark mazes of error, a search of that happiness which can only result from a harmonious consistency of living and acting in full accordance with the laws of the great incomprehensible power of the universe. I have been thinking of those "pure and primitive times," when that is now denominated Christianity, was moulding itself into form. What respectable assemblies were then called together, under the term councils! In those times, if a little idea happened to drop into a Bishop's head, (and I do not think that large ideas can be found in nitred heads,) why, if he had acquired the rare art of writing he could scratch it down on a scrap of dirty parchment, and present it under the imposing title of "the gospel according to St. somebody;" and if influence enough could be bought up and paid for, in rich benefice, or cardinal's hat; why my Lord Bishop could have the satisfaction of having the Gospel *roted* into an amendment, according to his own sapient ideas.

I suppose the present inquisitive and cavilling age, will not allow any such liberty to be taken with the book now! I take it for granted, that that dirtiest Saint in the calendar, King James, has given it the finishing touches, and that no one now will dare suggest any addition or alteration, from this time forth, forever. Pity, though, for I am very anxious to hear this text given out from the pulpit, and preached from twice every week, in every meetinghouse;

"The proper study of Mankind is Man,"—*Pope*. And why is not St. Alexander, as good a Saint as the best of them?

I dare say the Evangelical alliance that has been sitting among you, has by this time convinced all the good people in Salem, (all who were firmly convinced before, at least,) that mankind have all fallen from grace; that in their inmost souls they hate the Almighty thine; and are born into the world for no earthly purpose, but to contravert God's laws, and outrage and wrong each other.—Well! I envy them not the belief, for I know it is not productive of happiness. I have repudiated Orthodoxy for more than thirty years. I would not, if I could, save one human being from his sins, by teaching him to rejoice over the endless torments of another; and I am heterodox enough to believe, that men best consult their own happiness, when they seek to promote that of others; that naturally, they are neither at enmity with God or Man; but on the contrary, that to adore the Omnipotent Power, and with all their souls to love their kind, are the strongest impulses of every unsophisticated soul. That was the law which Christ taught; that the law which Omnipotence had engraved upon his own nature! He read in himself, and he persuaded others to look within, and read also. What, in fact, was his teaching, but to bid men study themselves.

But we are told that men naturally love to grovel in the darkness of transgression.—This must surely be a mistake! I think that

the universal restlessness of mankind, is of itself a refutation of this assumption. I believe that men have *unnaturally* fallen into transgression but, who does not know, that every human being is constantly desiring a more exalted happiness? and who, but those whose mental vision is obscured by theological fog, can fail to perceive, that this ineffable desire for higher good, is the true element that will eventually redeem all the race from sin? Trace mankind back to the most remote date of history, and follow it down to the present day, through every page—this plain, indestructible pulse upwards, is manifest, and every historic column is an evidence on record, of the constant tendency of humanity, from the less perfect to the more perfect condition. Yet that humanity *can* and *does* fall in a certain degree, we have continual proof. But let me ask, if every individual is not accountable for his own falling. I think so. And I think, also, that each one reaps the benefit of his own efforts after progress. Yet it seems that this individual responsibility has also its connection with the interest of society at large; for every individual has a certain amount of influence upon the humanity that comes within its limits of action, and in that sense, and in that only, do I imagine the sins of one to effect many. It is possible for a person to become eminent for virtuous deeds, and yet be afterwards acted upon by influences, that precipitate him down to the lowest grade of vicious debasement. But no one can fall below a certain degree. A humanity cannot efface the impressions of its humanity. But neither can human progress soar higher, than is compatible with its present condition. It seems, that through all nature one uniform law prevails; and sin is under this universal law. This great law is a continual transition from less perfect to more perfect. But nothing can be more perfect than its condition admits of. The plant cannot become an animal; the animal, cannot become a creature of moral responsibility. The earthly intelligence, is not in the present human form, endowed with the capacity to become a seraphic existence; therefore human progression beyond a certain degree, is impossible. But there is no such thing as stagnation. The humanity that basks in its journey upwards, of necessity falls downwards; but when it has fallen, it is not compelled to remain in its debasement, nay! it cannot forever remain there, for there is in its nature an element of progress that is destined eventually to lead it regularly onward to light and life; and as surely as the bud brings forth the blossom, and the blossom unfolds the fruit, which eventually ripens and becomes a perfect form, whose decay produces new forms of life; so surely will Mankind finally reach the perfection of their human condition.—But it may be argued that the tree has no similitude to man, for it is unconsciously subject to immutable law. But I think there is a perfect harmony in the government of both. The condition of the tree is an inferior one; therefore the action of the law is adapted to both conditions. The more advanced condition of animal existence, presents a higher unfolding of the law, for a higher life has evolved a new development of the principle. I cannot fail to notice the infinite gradations that nature exhibits betwixt the vegetable acme of perfection, and the animal in its most perfect condition. There is no abrupt step from the different degrees of unfolding; each seems to merge easily into that next above or below it, and yet, through all these infinite degrees, the perfection of one condition is only an entrance into what is still more perfect.

In Man, we acknowledge the highest order of existence, of which our material senses can take cognizance; and in strict accordance with the uniform law, we find that the more advanced condition, has again impelled higher principles of government. In him we acknowledge we find intelligence that incontestably proves his highly possessed powers; and our innate idea of the progressive uniformity of the law, teaches us to expect that the Omnipotent plan must confer some high privilege on the creature of such a high development. Nor are we disappointed. Sublime privileges are indeed connected with the distinctive humanity, and these are like all the gifts of the Inscrutable one, exactly suited to our condition. And yet, notwithstanding this high position, mankind are not happy. But why? Orthodoxy says because a woman was fond of contradiction and stole apples, with which she tempted a poor, weak minded man. I think that all mankind (including all the cross-grained women and weak minded men,) have within themselves the principle that will work out for them perfect happiness; but that they have hitherto overlooked that inward principle, and blindly confiding in outward appliances to produce happiness. Not that I would insinuate that mankind intend to be

too neglectful of self; on the contrary, I think their selfishness is the great obstacle in their way. And this is why I desire to see them diligently studying the laws that govern their nature; being fully convinced that, until we all look inward, and there learn what is due to our humanity, we shall in vain seek to understand our duty to others.

The slaveholder can never be convinced of the enormity of his transgression, the heinous God-defying character of chattelism, until he first studies the law that is written on his own nature, where in ineffable characters he may read, "Man seeks too high a position in God's moral universe, to be happy himself, while he holds unlimited control over his brother." It is in vain to refer the oppressor to books for a judgement against his sins; for exactly as the subtlety of the lawyers used to search for the flaws in legal enactments, thereby enabling their clients to evade the obvious intention of the law; so can the man, whose misdirected soul has learned to love oppression, find some hidden meaning in every sentence that may be written against man's enslavement, and give it a construction that suits his own perverted understanding of human duty.—Then, while mankind look no deeper than to a book, to learn what is due to themselves, and for that purpose use a book, the mixed and contradictory character of whose teachings render it susceptible of an endless variety of construction, and while they do not even rely on their own judgements to comprehend that book; but pay salaries to a privileged order of men to explain it for them: men whose living depends upon the breath of those who employ them; it is not miraculous that even slaveholders should hold themselves justified by the book, for the chief business of the expounders seems to have been to search it diligently for all the materials wherewith to compound healing plasters for every self-accusing conscience, that threatens to disturb the quiet of the man-oppressing domain, and then close the book, refusing to examine, and see whether the written record did not say something on the other side of the question. Mankind have given up their individuality. They must resume it. They must study themselves.—and having found the method which Christ taught, of trying each action at the home tribunal first, they may afterwards fearlessly compare it with each other, or man's opinion. God's works are all harmony, and Man, his highest manifestation must therefore be harmonious with all things,—wherever discord is found, it must be in consequence of violated law. If man is not harmonious, he is out of his legitimate path. If he has broken nature's laws, he is become a monstrous existence. But it is not by imputing folly to the Wise One; by declaring the universal existence to be a finite creature, subject to all the brutish propensities, where-with mankind have debased their own high natures; that man can be rendered better, and consequently more happy. If the law has been broken, the law can also redeem. Let us return to obedience, and endeavor to apply the self-redeeming principle to heal the wounds that have been made by humanity's injustice to itself. But you are weary, and I must bring this long rambling talk to an end.

In full sympathy with humanity,  
Believe me yours,  
A. CLARK.

A Letter.

The following letter was read at a recent meeting of the Worcester Co., Mass. A. S. Society. It gives counsel of rare value.

FITZWILLIAM, Dec. 17, 1852.

MY GOOD FRIEND, A. A. BENT: Gladly would I be with you at your Anti-Slavery Convention. Gladly would I mingle my prayers and exhortations with the faithful who may be present on the occasion.—But, alas! I am under the limitations of time and space. I have not the wing of a bird; and then, time is wanting. We have boarders and scholars who demand our attention, and we cannot leave.

Talk boldly on the occasion; talk truly, and in a good spirit. Try to enlighten public conscience—set men and women a thinking—place before them facts—appeal to their benevolence, to their sympathies—give the people light. We are too much in the habit, I think, of treating men as though they were not only wrong, but wilfully and wickedly wrong—wrong with malice and forethought. This is undoubtedly the case with some, but not, methinks, with the majority. The mass are thoughtless, ignorant. The many need enlightenment, require patient teaching—line upon line and precept upon precept—here a little and there a little. People want a right education. The principles of liberty and freedom should be impressed on the young; they should be taught to loathe tyranny, oppression, war, cruelty, vengeance.

I sympathize very much with the Anti-Slavery Society of Massachusetts. It has done much to correct public sentiment in regard to Slavery. But it has still a great work to do. I rejoice that it is disposed to do it. I hope and pray that it may not for a moment falter. Let it work. Let it work

in its own way, and with such instrumentalities as it sees fit. I will not find fault; I will not presume to dictate, so long as I see in it a true, self-sacrificing, earnest spirit.

Have faith! Have faith in spiritual weapons—in love, truth, charity: have faith in words fitly spoken, in works nobly done; have faith in preaching, praying, singing, talking; have faith in the hardest and most obdurate old sinners you can find. Now and then, you will be astonished to find the staunchest conservative, the bitterest old hunker, come directly over to the faith and practice of anti-slavery. We do not always know by outside appearance, we cannot judge by a man's associates, or by his words, what he is. Truth may be doing its work within, while the outside crust is as hard as flinty as ever.

O, yes! have faith in man and in yourself, and above all, in God. He is now overturning, and sooner or later, in this century or the next, the right will be uppermost.

Very truly yours,  
J. S. BROWN.

## Resolutions of the Massachusetts A. S. Society.

1. Resolved, That whoever maintains the rightfulness of Slaveholding is a self-conceited hypocrite; for the law of Liberty, which God has stamped upon his soul, renders insupportable the thought of his own enslavement, and thereby convicts him of the foulest injustice in consenting to a similar debasement of any of the human race.

2. Resolved, That the Anti-Slavery enterprise is more than a crusade, moral or political, against Slavery extension, by purchase of territory or by seizing it in wars of conquest; it is more than a vindication of the right of speech, of the press, or of locomotion; it is more than a controversy about the constitutionality of Fugitive Slave Laws, or the writ of Habeas Corpus, or the right of Jury Trial for fugitive Slaves; it is an open, direct, exterminating and everlasting warfare against the doctrine that man ever, under any possible or conceivable circumstances, can be made the goods and chattels of his fellow man.

3. Resolved, That however much we may rejoice in the change in public sentiment, as it appears in the refusal on the part of the people to execute the Fugitive Slave Law, in so many places at the North, or to visit its penalties on those who resist it, even though they take the lives of the kidnappers, and as also appears in the refusal to nominate for the Presidency those who had been most active in securing its passage, and as further appears in the occasional triumphs of the Free Soil party, still we must never forget that all these are but the results of our faithful and inflexible adherence to our original and fundamental principles, and that it is only by continuing thus faithful that we can hope to witness still greater results, and the final emancipation of every slave.

4. Resolved, That the declaration "Slavery is Sectional and Freedom National," is, first, in direct opposition to the historical and actual facts of the case; and, secondly, a distinction equally absurd and impracticable.

5. Resolved, That with three millions and a half of slaves crouching beneath the American flag, to whom no protection is given either by the laws of the land or by local statutes; who can make no appeal to the United States Constitution for any right or privilege whatsoever, but are doomed by its guarantees to be reckoned as three-fifths of human beings to augment the political power of their tyrannical owners, to be hunted like wild beasts through all the land if they shall seek to regain their freedom by flight; and to be massacred whenever they shall attempt to break their chains by revolt; whose numbers may be increased indefinitely, subject to no limitations by Congress, and whose posterity is fated to run the same horrible career of chattel servitude; to talk of Slavery as Sectional and Freedom as National, is to outrage common sense and to give an epitaph to the consciences of a people "laden with iniquity."

6. Resolved, That with more than one-half of our national territory cultivated by slave labor; with fifteen States of the Union directly interested in the breeding, buying, selling, and working of slaves; with the right conceded to any and every one of the States, at its own sovereign pleasure, to introduce and perpetuate Slavery within its own limits; with nine slaveholding States already added to the original number; with the slave power exercising absolute sway over the manners and morals, the religion and politics of the country, to affirm that Slavery is Sectional and Freedom National, is a terrible satire upon the very name of republicanism.

7. Resolved, That the exact and sober truth is, that Slavery is National and Freedom nowhere; that no man in this country can exercise freedom of speech and of the press, irrespective of geographical distinctions, any more than in Austria or Russia; that we are all living under a bloody and exterminating despotism; that we have no common country for freemen, excepting for those who forge the chain and wield the lash, and that as great a revolution is needed here, to secure individual liberty, as in tyrant-ridden Europe.

8. Resolved, That as there are no elements in the universe more antagonistic to each other than Liberty and Slavery, it is as plain a proposition as can be submitted to the human understanding, that either Liberty or Slavery must rule the land; that they cannot co-exist on the same soil among the same people, and under the same government; that freemen and slaveholders cannot legislate together, nor enter into "solemn league and covenant" with each other—therefore,

9. Resolved, That the American Union, authorizing, as it does, the traffic in human flesh to an enormous extent, and making the slave system its peculiar, distinctive, and all-

controlling institution, is an experiment of madness to make fire and gunpowder coalesce—is simply a deceptive term for THE SLAVE POWER, every where making Justice, Humanity, Religion, subservient to its fiendish designs—and, consequently, is not to be preserved, but to be executed and assailed, in the name of the Great God, of Christ the Redeemer, and of Man the sufferer, until not one stone of it is left upon another, and until upon its ruins is erected a glorious Temple of Freedom for all, without regard to complexion, clime or race.

10. Resolved, That while, on the ground of principle, we are compelled to take the ground of Disunionists, we, at the same time, claim to be the only true and only consistent friends of Law and Order, of Government and Union, in the absolute significance of those terms; and maintain that they are the disorganizers and anarchists of the day who are for perpetuating their "covenant with death and their agreement with hell," misnamed the American Union—the heaven-wide and everlasting distinction between them and ourselves being this—that while they are for preserving a government which outlaws and enslaves every sixth person under it, and nourishes a system which admits of no arraignment or examination, except under the penalties of Lynch Law, we are for a government which shall render the monstrous crime of slaveholding an impossible act, and enable every man to sit under his own vine and fig tree with none to molest or make him afraid.

11. Resolved, That ever since Slavery has been in our guilty land, its heart-broken and fettered victims have been making their mute appeals to the American Church for succour and deliverance; but, instead of coming up to their rescue in the name of the Lord God and his anointed Son, it has persistently and impudently consented to their enslavement, entered into the purchase and ownership of their bodies and souls, and boldly justified this high-handed villainy from the Scriptures as divinely authorized.

12. Resolved, That for more than a score of years the American Church has scornfully and maliciously resisted all the admonitions, and warnings, and appeals, of the friends and advocates of the enslaved; closed its doors against them, while opening them to the apologists and defenders of slavery as a Bible institution; and actively exerted all her powers to crush all sympathy for those who are drawn unto death, ready to be slain; therefore,

13. Resolved, That thoroughly steeped in blood and pollution as that Church is, it becomes us to turn from it with loathing and abhorrence—to waste no time in attempts to bring it to repentance—but to call upon all the friends of God and man, irrespective of religious professions, to rally for the utter and eternal overthrow of American Slavery.

14. Resolved, That the object of this Society is now, as it has always been, to convince our countrymen, by arguments addressed to their hearts and consciences that the duty, safety and interest of all concerned demand its immediate abolition without expatriation.

15. Resolved, That, since the evil men do, lives after them, and because dread of the verdict that history will record against them is one of the strongest holds we have on unscrupulous leaders, it is the imperative duty of all good men to put aside the fear of man and all false delicacy, and utter frankly their deliberate and grave disapprobation, even over the graves of those who have misused high station and prostituted high talents to the injury of mankind; that this is a duty which men in the position of the Abolitionists must especially owe to historic truth, to justice, to humanity, and the slave; and their well-known fidelity to it is one source of the power they wield, as well as of the odium which they incur.

16. Resolved, That in the death of Webster, Clay, and Calhoun, we had the removal of three great obstacles to freedom of thought and the Anti-Slavery Cause; and men being no longer chilled by the shadow of their baleful names, we may reasonably hope for humaner counsels in the nation, and a more patient hearing, at least, for better men.

17. Resolved, That, in our opinion, their constant and systematic sacrifice, life-long and on all occasions, of justice and humanity, the plainest principles of law, the most vital provisions of our national Constitution, and the welfare of three million of human beings to their own self-ambition and the demands of the Slave Power; their scoffs at the sacredness of individual conscience and God's law; their bitter sneers or bitter opposition at every effort to rouse this nation to mercy and justice, made their influence and lives a curse to the country, and marked them the foes not only of the slave, but of this experiment of self-government and of republican liberty and human progress the world over.

18. Resolved, That we do not look upon Mr. Webster's speech of the 7th March, 1850, as the fall of a man before that loved and trusted; but, on the contrary, we know no hour of his life, when the Abolitionists placed the least confidence in him, and no Anti-Slavery word he ever uttered which we did not feel, at the time, to be mere empty rhetoric or a clumsy attempt to make gain out of the generous impulses of better men than himself.

19. Resolved, That, in behalf of the millions enslaved on our soil, this Society gratefully acknowledges the aid rendered to their cause by their transatlantic friends in public meetings assembled in Edinburgh, Glasgow, Dundee, Belfast, and many other places, and by various addresses from large bodies of philanthropic men and women in the Old World, appealing to all Christians in the United States in the name of a common Christianity, to wash their hands of all participation in the awful crime of slaveholding.

20. Resolved, That, as an auxiliary of the American Anti-Slavery Society, this Society gratefully proffers its heartfelt acknowledgments to the philanthropic friends of the slave in England, Scotland and Ireland, whose beautiful and magnificent contributions to the late National Anti-Slavery Bazaar, in Boston, added so much to its value, elegance and productiveness, as well as to all those in this country who co-operated in the same beneficent work for the same glorious end.

21. Resolved, That we hail the appearance of a new periodical in England, entitled *The Anti-Slavery Advocate*, designed, as it is, to disseminate accurate intelligence of the Slave System in America, and to lay before the people of that country accurate reports of the aims, purposes and labors of the American Anti-Slavery Society, especially in view of the shameful fact that, for the last twelve years, the very existence of that Society has been ignored in *The British and Foreign Anti-Slavery Reporter*, or, if ever alluded to, then only for the purpose of giving it a deadly sectarian stab, as unworthy of the confidence and support of a religious people!

22. Resolved, That our acknowledgments and warmest thanks are due to THE BRISTOL AND CLIFTON LADIES' ANTI-SLAVERY SOCIETY for the thorough and masterly exposure, made in their recent Report, of the narrow policy and sectarian spirit of THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, as exhibited in the almost total suppression, in their publications, of all information relating to THE AMERICAN ANTI-SLAVERY SOCIETY and its operations—in constant but secret aspersion of the members and friends of that Society, at home and abroad—and in underground efforts to disparage and injure, in the estimate of the British public, even those fugitive slaves whom necessity and danger have driven to British soil, and who have there dared to express their gratitude and friendship to any of those men and women connected with THE AMERICAN ANTI-SLAVERY SOCIETY who have protected them and aided them in their perilous flight.

23. Resolved, That in regard to the Colonization enterprise we make no issue on any of the following points—whether Africa ought not to be reclaimed from barbarism and idolatry; nor whether black missionaries are not better adapted to its climate than white ones; nor whether it is wrong to assist voluntary emigration to the shores of that continent; nor whether the Slave Trade has not been crippled or driven from their localities by the colonies already established; nor whether the settlement at Liberia has not attained, in the same period, as high a position as did the Plymouth or Jamestown colony; nor whether the condition of the free colored people in this land is not one of great hardship, and surrounded by many afflictive circumstances; nor whether, to those who are held in bondage, exile with penitential freedom is not preferable to a life of chattelized servitude; but it is, what are the doctrines and measures of THE AMERICAN COLONIZATION SOCIETY, and is it worthy of the countenance and support of a civilized and Christian people?

24. Resolved, That we abhor and repudiate the Colonization Society for the following among other reasons: (1) Because it sanctions the infernal doctrine, that man can rightfully hold property in his fellow-man. (2) Because it is a means of controlling by slaveholders, whose aim it is to give quittance, security and value to the slave system by the removal of the free blacks. (3) Because it declares the leprous spirit of complacent prejudice is natural, and not to be removed even by the operations of the Holy Ghost upon the heart. (4) Because it is the bitter, malignant and active enemy of the Anti-Slavery enterprise. (5) Because it stimulates and sanctions the enactment of soul-crushing laws and proscription edicts against our free colored population, under the pressure of which they shall find it impossible to stand erect on this their native soil, and may, therefore, be induced to emigrate to Africa. (6) Because the motives it avows, the sentiments it inculcates, the means it uses, the measures it sanctions, are base, cruel, dishonest—and (7) Because, from its institution to the present time, the objects of its professed consideration have unceasingly borne the strongest testimony against it as unfeeling, hateful, persecuting and unnatural.

25. Resolved, That the recent net of a large majority of the U. S. Senate, proscribing Messrs. Hale, Sumner and Chase from all the Committees in that body, on the ground of their not belonging to any "healthy political organization"—meaning that they are not connected with either the Whig or Democratic party, and are opposed to the "Compromise measures, including the Fugitive Slave Law"—is unparalleled, for meanness and baseness, in the history of political legislation, as gross an insult as was ever offered to honorable men, an act of daring usurpation, and a precedent of a most alarming nature, which, if tamely submitted to, for shadows, with other admonitory events of the times, the ultimate establishment of a military despotism over the whole country.

26. Resolved, That while the pro-slavery sanity of one of the Senators from the Commonwealth made him shrink from registering a manly testimony against this dastardly and tyrannical act in the name of the sovereign State of Massachusetts, which he was sent to Congress faithfully to represent, we had a right to expect from the Anti-Slavery professions and positions of the other Senator, the Hon. Charles Sumner, who was one of the proscribed, something more than a dumb and an inglorious silence on that occasion, and yet no sound was heard from his lips, and Massachusetts was allowed to be spit upon with impunity.

27. Resolved, That the people of this Commonwealth, without distinction of party, have a right to expect, on the part of their Legislature now in session in this city, a prompt and stern protest against the virtual disfranchisement of Massachusetts in the Senate of the United States.

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## The Anti-Slavery Bugle.

SALEM, OHIO, FEBRUARY 19, 1853.  
EXECUTIVE COMMITTEE meets March 6th.

**BILLS.**—Last week the Publishing Agent finished sending bills to all our subscribers who are in arrears, for one year or more. We hope all who receive them will make prompt remittances. These bills are all made out at the rate of two dollars per annum, but those who are indebted for one year, and remit it, with one year's subscription in advance, will have the additional charge for delinquency remitted, and for any sum in advance in the like proportion. Any subscribers of this offer, friends, don't stop your paper. Rather each one of you send a new subscriber. We know it is much easier to pay for a paper in advance, than after it has been read, lent, torn up or lost. Pray too, remember that, would also be much easier and cheaper for us to print a paper with the subscribers all paying in advance—than to wait one two or more years for the pay, we do get and lose a large percent of the whole. But we expect to lose but little from those to whom we have sent bills. If any errors occur in our bills we shall be glad to rectify them as soon as made known.

**TO CORRESPONDENTS.**—Correspondents who give us facts for insertion, must accompany them with their names. For lack of this we cannot publish the account of the discussion between Messrs. Tiffany and Morton, which some one has furnished us from Painesville.

## An Error—Jerry Trials.

On authority of the papers which reported the trial of Enoch Reed, we last week stated, that he was condemned under the *fugitive law* of 1793. This was a mistake. Determined to have a conviction at all events—and thinking that the popular prejudice against color would materially aid their purpose, the prosecutors took a colored man first, as presenting a case most easy of conviction. Still further to facilitate this purpose they abandoned all attempt to convict under any law having reference to slavery or fugitives, and planted themselves upon a general law, passed in 1790 to meet cases of resistance to the execution of process generally. For violation of this law, Enoch Reed was convicted. The sentence has for the present been arrested. What the penalty is, we cannot state. Evidently the prosecutors with all their zeal and long preparation, feared a failure, and hence their cowardly resort to the charge of resistance of an officer.

Their fears were realized in the second case tried, that of W. L. Salmon of Oswego. He was arraigned under the law of 1850. From a hasty glance at the testimony in the case, we should think the fact of his participation fully made out, and yet he was acquitted. How this occurred we don't know. The Carson League glories in it as the result of a determination on the part of the Jury to trample the law under foot. They would not convict under it.

Now we rejoice in that sentiment, individually or collectively expressed, which treats this law with the utmost disregard and contempt, but we cannot approve of that morality which swears to execute the law by a faithful verdict according to evidence and then screens the violator of the law in the face of evidence.—Better refuse to serve upon a jury, and pay no respect in form, to the outrageous enactment, than deliberately to commit perjury for the sake of releasing the accused or condemning the law. It may be as the League says that "the jury proposed to defend and acquit innocence." But that was not what they were sworn to do. They were sworn to bring in a verdict according to evidence. They brought in a verdict in the face of evidence. The law and their oath contemplated the punishment of innocence, nay, of a positively virtuous act. The evidence required them to aid in its punishment by giving their verdict against it. What business had they to take this oath to punish innocence and virtue? The League is the advocate of a righteous civil government, but to us it seems that there is a more righteous way of sustaining and executing governmental righteousness. That our readers may judge for themselves, we give what the League has to say upon the question:

"After an hour's discussion, and being sent out several times by the Court, the jury returned a verdict that Reed did 'resist an officer.' Had he been tried on a count for rescuing a slave, they would have acquitted him; for his innocence would have shone in proportion to the clearness of the proof to sustain the indictment."

"So it was in the case of W. L. Salmon. After Reed's counsel arrested his sentence on a motion, which there is hopes may be sustained, the District Attorney arraigned W. L. Salmon. He was tried under the fugitive law of '50, and acquitted, although the indictment was clearly sustained by proof; and because the indictment was clearly sustained the jury considered he was clearly innocent. The law proposes to punish innocence, and the jury proposed to defend and acquit innocence."

"W. L. Salmon is a glorious fellow. He shrewd off all disguise at the rescue. He seized the Marshal by the throat in the face of day, and in the presence of the court, and if he had kicked him into the street, a jury would have approved the act—and when they returned poor Jerry to House of office, Salmon came before the crowd with open brow exclaiming 'Old Oswego is present!'—'Go ahead!' He seized the great plank with other brave fellows and broke down the inner partition and brought out Jerry, and bore him in triumph through the city, the plumbest sight under heaven. The official knaves and kidnappers and cowards who are vainly seeking a jury to condemn these brave men, crawled trembling into hiding places to escape being rode on a rail, or dragged in the

canal. All honor to W. L. Salmon, who never attempted to conceal his participation in this brave and glorious deed!"

## New Lisbon.

The good people of New Lisbon, almost all of whom have pledged themselves to the Whig or Democratic platforms, and of course were bound either to "discountenance" or "resist," seem utterly to have forgot themselves last week. There was a great agitation got up there, and that by one of the hated and hunted race, and almost nobody was found either "to resist" or "discountenance." How they will answer it to the offended majesty of slavery we cannot tell. Anti-slavery has certainly made a real progress.—Never before did it get further than the Court House. So far as we know, it has always had humanity enough to admit it. The churches never. But last week the Presbyterian house opened its doors to Mr. Joseph Mason, and a house full of attentive listeners. Mr. Mason lectured there three evenings and of his labors the Democratic paper, the Patriot, made honorable mention. For further particulars, we quote from a note of that tried and faithful friend of freedom, John Frost. His note was not designed for publication, but we venture the responsibility. Mr. Frost says:

"Well, we have had the greatest Anti-slavery revival here that this place has ever witnessed. Joseph Mason, a colored man, was sent here on Saturday last by Dr. Robertson, of Hanover, to preach the gospel of liberty. It was my business to try to make him known, get up a meeting, &c. I confess that I felt discouraged at first, as Mr. Mason was so reserved and quiet that I thought it impossible for him to interest our citizens. On Monday we went to work, procured the Court House, got out notice, and had the thing made as public as possible. When the time came, a respectable sized meeting assembled, but not enough to fill the house. The speaker commenced, and before he was through the house became pretty full, a large proportion being little boys. You know they will be men some day. We were greatly surprised in the man. He was not so demure and quiet on the stand, but gave us a brief history of the condition of his people in Canada, followed by his personal narrative. At times he was truly eloquent, always interesting, and often a vivid flash of wit or sarcasm at the expense of oppression, convulsed the audience with laughter. He talked on until near nine o'clock, when he closed, supposing the people were tired listening. But we were not. We became more and more interested, and those little boys seemed to be all turned to ears."

I suggested to the audience that those who desired to hear him again on the next evening should say "aye," when a hearty response was raised in the affirmative. Tuesday evening the old court house was crowded, numbers of those little boys being in, and all ears again. We were intensely interested in his narrative this evening. He talked till near nine, and then stopped, proposing to give the rest on Wednesday evening. Nothing else by this time was talked of but Joe Mason and his narrative. The private circles, the social parties, the stores, and even the doggeries caught the infection. It has created a perfect enthusiasm. By some effort, and for the first time, we procured the Presbyterian church, a large house, for Wednesday evening, and filled it full. Never did the slave nor his friend speak in it before."

Speaking of the lecture in his last paper, Mr. Frost adds further:

"The truthful and life-like character he delineated of a mean slaveholder, old Spindle, of Missouri, cannot be crossed from the memory of a large number of a certain class, and as those youth grow up it will influence the political course of many of them on the slave question. Avarice, cruelty, revenge, cowardice, and all that is hateful and mean were conspicuous traits in that old tyrant's character. And often when those children think or read of a slaveholder, they will personally him with that shriveled up old wretch, who rendered himself miserable by tormenting and trying to murder by inches some 20 harmless slaves."

## True.

A distant subscriber sending in his annual subscription, says:

"It is evident there remains much to be done, before the people understand the relation they sustain to slavery. If they understood their position, or the relation they sustain to it, they would not support it as they do. I hope they will be brought to feel their responsibilities. Your mission is a high and holy one, more truly religious than any that is commonly called such. I wish it may occupy its proper place in the hearts and consciences of the people."

A DISGRACE.—The colored population of Cincinnati, says the Commercial of that city, pay \$1500 of poor tax and are entitled to no relief from the poor fund. We have published this fact before, but as we have heard of neither repentance or reformation on the part of the city authorities, we think it well to keep their shame before the world. A Cleveland paper truly says, "Negroes would not treat white people so."

Louis Napoleon in announcing his marriage, to the French people, tells them that when they shall see the new Empress, they will be convinced that her selection has been brought about by "the inspiration of Providence."

## Bible Discussion.

A note we have received from Joseph Barker, informs us that he has never received the No. of the Bugle containing Mr. Hartzell's proposition for a public discussion. He had however been informed of the questions proposed. Of these, under date of February 5th, he says:

As to Mr. Hartzell's propositions, I do not believe that God has endowed every man with the requisite mental capacity to acquire from any source a perfect knowledge of his relations, duties and destiny. I question whether he has so endowed any man. It will certainly take eternity to gain a perfect knowledge of all our relations, &c. I cannot therefore take the affirmative of that proposition.

I have no objection to take the negative of the second proposition, tho' I had rather the proposition had been more comprehensive. However, I will take the affirmative of the following proposition:

That mankind are able to obtain the knowledge needful to their improvement and welfare, without supernatural revelations or infallible teachers.

Perhaps you will publish this in the Bugle. I have not yet seen the Bugle containing Mr. Hartzell's propositions.

Where must the discussion be, and when? And what the particular arrangements?

For the information of both Messrs. Hartzell and Barker, we append their respective Post offices.

JOSIAS HARTZELL, Hopedale, Harrison Co., O.  
JOSEPH BARKER, Millwood, Knox Co., O.

## Woman's Rights Association.

We are requested by the Executive Committee, to state that its first Annual Meeting will be held on the 25th and 26th of May next. The place of meeting will be hereafter announced.

GRAHAM'S MAGAZINE for March is a large No. containing near 150 pages, with an unusual number of illustrations. We have not had time to read its numerous papers. Graham says they are good. Nor have we now time to speak as we would of the only two articles we have looked over, those referring to the slavery question. Graham is very sore about the critiques on his pro-slavery article\* of last month. He works himself up into a belief that some folks would make a martyr of him and with but little of martyr meekness, he utters great swelling words about editorial independence and money making philanthropy.

He will have it that Mrs. Stow's book is "a bad book. It gives an unfair interpretation of southern life. Is badly constructed—badly timed—and made up for a bad purpose." "It is a distortion of facts—a stupendous lie!" "He will not therefore admit its merits or join the mob of its admirers." He tells us in a slip accompanying the number, that he wrote this article, "In order to make our [his] position particularly clear." It is "clear" that he has chosen his position among the supporters and apologists for slavery and the bitter opponents of all who are laboring for its overthrow. He attempts after all his boasted independence to cover it over, by the ostentatious assertion that "he has taught blacks in Sunday school for years as a duty"—and by the offer of \$1000 to establish a college for colored persons, on such conditions as he knew would be perfectly safe to the quiet repose of the cash in his own pocket. But this will blind none but bats, and deceive none but such as are willing to be fooled. It is now "particularly clear" that the Magazine is to give its influence to guide the popular periodical literature of the country, so that it shall aid in the continued enslavement of more than three millions of defenceless, helpless, speechless, outraged human beings. The South so understands it, so let the North.

The other article to which we referred is a long one entitled the "British Slave System." It is an attempt to extenuate the evils of the American System of Slavery, by depicting the wrongs and horrors of British oppression, though two other objects appear quite as manifest through the whole, viz: a determination to depreciate Mrs. Stowe and all anti-slavery men and women—and a spiteful revenge upon the British philanthropists for having told the truth of American Slavery. We have no defence to make for British aristocracy or monopoly—no apology or extenuation for British tyranny and oppression. It is terrible, no doubt, but what justification that offers for American Slavery or for the pro-slavery articles of the Magazine we fail to see. We rejoice that British men and women will tell the truth of American Slavery. We rejoice that Americans will tell the truth of British oppression. We trust it will continue to be told till a righteous abhorrence shall pervade the world against both the one and the other. Till the tyrants, wherever found, shall have stirred against them the most vehement indignation of the world, and thereby be induced to abandon their oppressions. This spiteful retort indulged in by Graham and Madam Tyler is contemptible enough. But perhaps it is as good a use as that class can be put to. If oppressors will tell the truth of each other, though they do it with taunt and jeer, they may perchance convince each other of their meanness and save the breath and strength of better men and women for a better work, that of building up the true and good.

HAYNE AND WEBSTER'S SPEECHES.—Reading & Co., Boston, have published in a neat pamphlet of 84 pages the speech of General Hayne, of South Carolina, in the U. S. Senate, on Mr. Foot's Resolution, January, 1850—and Mr. Webster's speech in reply to it. This debate is one of much historical interest. Mr. Webster is thought by his friends to have made in it his greatest oratorical demonstration. It is one certainly more creditable to him than his famous 7th of March Speech. The pamphlet may be ordered of the publishers by mail.

## A Frank Confession.

We find the following in the Christian Press. We admire the frankness of this Baptist minister. He dares to enunciate in words, sentiments which thousands of others feel, but are too cowardly to speak out, though not too good to act out. Why should they not thank God for American Slavery, when they believe by its means the stolen Africans and their descendants have been rescued from barbarism and idolatry—saved from hell and prepared for heaven, as we are told thousands of them have been.—When by its means the only missionaries will be raised up who are capable of evangelizing the African continent? How many of the thousands of ministers in this land have ever shed a tear for American Slavery. Alas, many more have been found to apologize for its existence or to extenuate its guilt.

"I have not a tear to shed for American Slavery."

"I thank God for American Slavery."

[Quotations from Rev. E. G. Robinson.]  
MR. EDITOR:—I respectfully ask you to publish, on my responsibility, that the above are the very words of the Pastor of the Ninth-street Baptist Church, uttered on Sunday evening, Feb. 6, 1853, before a very large and enlightened audience, without a word of explanation. I send them to you that Mr. Robinson may vindicate himself (if he can do so) to the public for uttering words so repulsive to the heart of a Patriot and a Christian. I have too much regard for him personally, and too much interest in his reputation, as a Baptist Minister, to consent to his being numbered among heartless pro-slavery apologists.

Yours, respectfully,  
WM. HENRY BRISBANE.

## Free Democracy.

The Free Democracy of Wisconsin have held a State Convention, and in effect re-adopted the Pittsburgh platform. The resolutions in reference to direct taxation and temperance, were indefinitely postponed.

Rhode Island has also held a State Convention for the nomination of State officers.

The Indiana Convention, resolved itself into an association to continue till 1857. Its seat at Indianapolis.

Michigan, also, has held a State Convention, passed a series of resolutions, and especially urged the organization of associations in every town.

The National Era, after urging the work of organization and renewed effort for sustaining and circulating anti-slavery papers, adds the following paragraph, which may well be appropriated by every abolitionist in the country, whatever his opinions and measures:

"And now friends, if you intend really to elect your President in 1856, you must go to work—organize, hold meetings, vote, speak, print, circulate the documents—work systematically, thoroughly, steadily, resolutely—and should not entire success crown your efforts, you will have the consolation of knowing that you have done your duty, and deserved success."

THE SLAVE CATCHER CAUGHT, in the meshes of the Eternal Law. By ASA RAND, Minister of the Gospel. Printed at Cleveland.

We have not had time to read this pamphlet. But we are sure it would take no great skill to entangle that human monster, a slave catcher in such a net. From a page or two at which we glanced, we see that Mr. Rand not content with the meshes of the "eternal law," has spread out also the meshes of our Federal Constitution. That according to our way of thinking, will require more skill and prove a poor thing at last, at any rate so it has proved heretofore. But almost any way to entangle, catch and effectually restrain the monster. Every man to his own tackle, till he finds it wont do. Then let him throw it away and find a better.

We should think the pamphlet the work of an earnest Friend of Freedom. Let it circulate widely, it will do good.

THE PARLOR CIRCLE, is a monthly Magazine, "devoted to the happiness and improvement of all." With embellishments—\$1 per annum, James G. Reed, N. Y.

THE SCHOOL FELLOW.—A Magazine for Boys and Girls; New York, C. M. Saxton, 152, Fulton St. A neat little Juvenile, filled with interesting matter and beautiful illustrations.

THE USA, devoted to the elevation of Woman: By Mrs. Paulina Wright Davis. Published monthly, in quarto form, at Providence, R. I. One dollar per annum. The first No. of this paper has made its appearance in a neat and tasteful form. It is principally filled with original matter by the editor and her correspondents, from whom she informs us she has promise of much valuable aid. We have long heard of Mrs. Davis as an earnest and talented reformer. Of late, she has especially devoted herself to the elevation and improvement of her sex. The USA appears as a new instrumentality for the furtherance of this object. One much needed, and which we doubt not will be eminently useful. The paper has been commenced on individual responsibility—without a list of subscribers—trusting for support to the co-operation of the numerous increasing friends of this cause. All the co-operation asked, is a prepaid subscription, and judging from the present No. all who subscribe will receive a full equivalent.

THE LILLY.—We beg pardon of this neat and valuable little contemporary, for not having before noticed its improved appearance, and more frequent, but always welcome visit. Since the first of the year it has been issued in a folio form and semi-monthly, without increase of price. Address, Mrs. Amelia Bloomer, Seneca Falls, N. Y.

## The Madini.

Francesco Maiai is not dead, as heretofore reported. The man and wife are yet both alive. Sympathy in their behalf is extending itself over the country. Meetings are held in various cities and towns—numerous petitions have been forwarded to Congress, and newspapers, even the most "foggy" and hunkerish, are overflowing with sympathy with the madiai and make loud calls for intervention and a redress of grievances. We are glad so see even this. We are glad if they have some respect for liberty in Tuscany, if they have none for it in Carolina. We are glad to hear them denounce tyranny in the Grand Duke, even if they do cherish and applaud it in their own rulers. The love of liberty we will hope may gain upon them, so that ere long they may accede to its establishment at home, as well as advocate it abroad.

VOICE OF THE FUGITIVE.—This paper, published by Henry Bibb, at Windsor, Canada, has been enlarged.

PIRENOLOGICAL LECTURES.—Dr. Wagner's lectures on this subject during the last and present week, have been well attended and have given general satisfaction. Besides affording much amusement to his audiences, he told a good many practical truths in a way that will be remembered.

A bill is before the New York Senate, appropriating \$50 to defray the expenses of each colored inhabitant of that State, above ten years of age or \$25, if below that age, who may voluntarily emigrate to Liberia.

Our enterprising friend Samuel Brooke, has just got on a lot of New Goods, which he is rapidly distributing over the country.

## Notes from the Lecturing Field.

On Wednesday and Friday evening of last week, I lectured in Wellsville, the terminus of the Cleveland and Pittsburgh railway; where every thing may have flourished, but freedom. Lying as it does on the bank of the Ohio, separated only by that stream from "The Mother of Presidents" and breeder of Slaves—Virginia. She has partaken largely of the Southern influence. The miasma of the great moral desert has penetrated deeply into the moral, political, and religious nature of the people.—The result has been the prostitution of the moral sentiment—the deadening of life's best instincts.

How true it is that "evil communications corrupt good manners." It seems impossible that men can live long in the vicinity of vice and crime, unless they openly protest against it, without becoming influenced themselves.

It seems almost a law of our being that the farther from wrong we are, the more plainly we see it, while familiarity makes it tolerable, if not absolutely desirable.

Still I think such places as Wellsville need only the truth fairly presented to awaken in it interest, and secure its co-operation.

I was welcomed by Messrs McCurdy, Wolff, and other Free Soil brethren, who are in my opinion the saving influence of the place.

I spoke the first evening in the Disciple church, and the second in the "Union" church. Both are respectable, commodious houses, and were very comfortable.

The audiences were not large, but what was better, attentive, serious, and enquiring. The truths I uttered were received by the people with apparent candor. Not the least disposition to noise or disturbance of any kind was manifested. I think our border towns and villages have been too much neglected. 'Tis there where the slave must first set his foot on our "Free Soil"—must get his first impressions of free men and free institutions. Could we so far abolish the border, as to make the slave feel, in his first approach, his manhood, it would be a great good.

As I sat at the Hotel window, looking at the mighty river as it proudly rolled onward towards the Father of waters, bearing on its bosom large masses of ice, I thought of the terrible achievement of Eliza, in Uncle Tom's Cabin, when she, to procure her freedom, and the freedom of her darling boy, leaped from flake to flake, until exhausted, she gained the shore of freedom. And as I thought of the system that compelled women to run such risks, I prayed that by some means, I cared not how, it might be destroyed for ever.

I spent Sunday in Pittsburgh. In the afternoon I attended the colored church; a beautiful and commodious building. The congregation in every respect, I should think, would vie with its white neighbors. There was a good choir. The people were well, some of them elegantly dressed. The preacher, a man of considerable ability, as a preacher. We orthodox would call him sound. But I thought it was a pity that the people should from Sabbath to Sabbath sit to hear that, that could have no elevating tendency,—especially such men as Delany, Woodson, Peck, and others whom I saw present.

By the way, Delany and Woodson held a discussion on Friday evening last, on the question, whether the importation of Africans into this country has been a good or an evil. The discussion was highly spoken of by the city papers for its historical facts, especially. I wish I could have heard it. Few able men men live in that city, than the gentlemen named.

May they soon be recognized as among the men whom "God has created equal, with inalienable rights."

Yours, W.

FEAT OF A CONGRESSMAN.—While the doors of the House of Representatives were closed for a call of the House, a member from Iowa reached his seat by clambering and sliding down one of the pillars of the gallery. His performance was greeted by roars of laughter by that dignified body of legislators.

## Letter from Massachusetts.

LYNN, Mass., Feb. 9th, 1852.

DEAR MARCUS: The patriarch Job and myself are peculiarly fortunate, in having Satan for our deadly foe. My right hand and arm for a month past, have been scalded with a baptism of boils, to such a degree, as to save you "and the rest of mankind" from the inflictions of my pen; and to entitle me, one might think, to a reverse of fortune, (which I do not much expect,) such as was afterwards bestowed upon the man of Uz. There is a kind of potato rot now prevailing, everywhere almost, in the shape of boils; and my system has been peculiarly visited. You would have had a full account of our recent Boston Anniversary, and several other events, but for this; and now that my arm begins to be in working condition, there seems not much for it to do.

You have seen how the waves of Hunkerism are rolling back again over New England.—New Hampshire, that six years ago, had the old Democratic Dynasty under its feet, now sees John P. Hale recalled from the United States Senate, and his place supplied by that archangel of infamy, Charles G. Atherton.

Massachusetts, that one year ago, led her Kentoul and her Mann, her Allen and her Fowler, in the House of Representatives, (all noble champions of Free Soil, in their way,) has now to see in their places, three of the most desperate Hunkers the State can furnish, and one Free Soil man, who has never been known as an abolitionist in any school whatever, nor much known anywhere else—the main secret, probably, of his election.

But last week, another Senator was to be chosen, and Edward Everett, a Webster Whig of most malignant type, who says he is ready to "buckle on his knapsack and march to the aid of the masters, in the event of insurrection among their Slaves," was chosen at the first balloting, and by a handsome majority.

All these disastrous results are to be ascribed to the "masterly inactivity" of those to whom the results are disastrous. Had John P. Hale been half as zealous and industrious in the cause of his district, as Mr. Giddings has in his, New Hampshire would not now be under the Goth and Vandal sway of the Abolition Democracy. When, seven years ago, he so nobly appealed to the people against the infamous proscription of the party leaders, and showed himself to the people, and gave them reason for the hope that was in him, then the people as nobly sustained him. And they sent him back to the upper house of Congress, cheered and strengthened with their grateful and approving smiles. Had he continued among the people during the intervals of Congress, like the old Theses of your own State, not as a politician or an intriguing demagogue, but as a bold defender of the rights of man, the scourge of tyranny everywhere, and stern rebuker of tyrants and their minions, South and North, the name of another had never been again heard of, dishonoring and disgracing the Councils of the Nation.

So, too, in Massachusetts, the battle has been lost to the Free Soil party, by the same mistake, if not unparliamentary policy. All this long and most favorable winter for action, they are silent as the sepulchre. They have talent in their ranks, that would do honor to Athenian Councils, or Roman Senates. Then they have men of wealth, that Eastern princes might envy. Then again, they have battalions of the clergy on their side, many of them among the most eminent of the profession. And they have all the advantages which high social position can give them, and are total strangers to that crushing unpopularity, so characteristic of us Garrisonian Abolitionists. And with all these ten talents thus committed to them, what are they doing? Did the earth ever receive such a burial before? We'll have they deserved to have the talents taken from them, and given back again, even to the Whig party, that cannot and will not make a worse use of them.

I have ever censured the party for its alliance with slaveholders—for its willingness to make a governmental compact with them. It seems to me a sin like the blasphemy against the Holy Ghost. But this terrible inaction, this silence and stupor, ten months out of every twelve, seems to me, if possible, still more reprehensible. The sin of omission is even greater than the sin of commission.

I wish it were otherwise. Mr. Giddings and Gerrit Smith give the best assurance of their devotion to Freedom and Humanity, outside the Halls of Congress. If they do wrong in there meeting slaveholders as "Freemen and Brothers," they do right in faithfully laboring against slavery, always when abroad among the people. And I do not believe one word or act of mine, when lecturing in their respective States, has ever operated to their political disadvantage. Let all the leaders in political Anti-Slavery, as well deserve respect, and they cannot fail to receive it, (even though they are considered with slaveholders,) from every quarter where it is worth possessing.

Death is now again commenced his work among your saintly ranks. His annual harvest must be reaped. How blessed is it to come down to the grave as did our ever to be remembered friend, Ruth Galbraith, like a shock of corn not only fully ripe, but well grown.—May her stricken companion be blest with the warmest sympathy of his many friends, and be cheered with the hope that he will ere long join again the society of her who has so faithfully soled and supported him in the many dark hours of a lengthened life, together to bloom and flourish in unfading youth and beauty, in the gardens of Paradise, forever and ever.

Yours and Your Readers,  
PARKER PILLSBURY.

QUESTION AND ANSWER.—"Much agitation prevails in Cuba, where everybody is anxiously asking, 'what next?' To this, the cool reply of Jonathan is, 'anxiety, of course.'"—Punch.



Address on the Unconstitutionality of Slavery, and the Power of Congress to abolish it. Delivered in Adrian, Dec. 22d, 1852, by Rev. E. H. PILCHER.

*Interference of Religion in Politics.* A Discourse delivered in the First Congregational Church of Adrian, Michigan, on Thanksgiving day, Nov. 25th, 1852, by Rev. G. C. CURTIS, Pastor.

Adrian must be, as we know it is, the home of some radical anti-slavery agitators, or her ministers would not, as these two pamphlets indicate they are doing, compete with each other in anti-slavery discussion and agitation. Whatever positions the ministers may take, if they set the example of agitation and discussion, their people will be apt to follow. And when once launched upon the sea of inquiry, the ministers loose their power of positional control. They are divested of their divinity, and become like common mortals. Their arguments and facts are judged of as those of other men, and untrammelled by authority, all investigators will obtain a more perfect approximation to the truth. We consider it therefore most fortunate for any place—most fortunate for the advancement of truth when the ministry commence or prosecute the discussion of this important question of slavery, and acquire into our common obligations and relations to it. Those who voluntarily come forward and give the sanction of their station and personal influence to the work, deserve and will receive the respect of all lovers of righteousness. Such will also rejoice over, if they cannot so much respect, the motives of those ministers who are forced into discussion, by the resolute anti-slavery of the community where they dwell.

We know nothing of the clergymen, whose names we have given above, except what we learn from their productions, which some unknown friend has kindly forwarded us. The address of Mr. Pilcher is a lucid, and in some respects a forcible statement of the common arguments for the anti-slavery character of the Constitution. First giving the positive evidence and then taking up the alleged exceptions. Mr. Pilcher, unlike some who coincide with his views, advocates the application of his principles to the abolition of slavery direct. He contends that slavery may and should be abolished in the states, by direct action of Congress or by decision of the Supreme Court. He holds the government responsible, until it shall exercise those just powers for the abolition of slavery everywhere. We greatly admire this feature of his address. We want to see every man earnestly press a practical application of his principles, whatever they may be. Merely to amuse ourselves with theories and resolutions is to make mockery of justice and to trifle with the sorrows of the slave. Mr. Pilcher has, however, failed to inform us how, enmeshed under our present union with slaveholders, we can ever bring the general government, even if it admitted its constitutional obligation, to act for the abolition of slavery. On this point, indeed, he speaks with discouragement, and has, to sustain his hope, only his general faith in God and human progress.

Mr. Curtis, in his sermon, comes with directness to his subject, and speaks the truth with plainness and without apology. He vindicates the moral agitation of the day, and exposes the falsehood and hypocrisy of the pretences under which they are opposed. He affirms that the true province of religion and christianity is in the midst of the strife with evil, and that the people may be justly suspicious of that christianity which stands aloof from the conflict with slavery. But we will let him speak for himself. In reply to the stale objection against ministerial and church interference, that religion and moral agitation should be kept separate from politics, he says:

No one can refrain from smiling to hear some men speak upon this subject. Let some reform movement be urged forward under a christian advocacy, and all at once they become alarmed for the honor of religion. You would think they were fresh from an inquiry meeting where they had just been converted, and that henceforward they were to be champions of the purity of the churches and the unsullied reputation of the christian ministry. Thus you may hear a slaveholder declare he sees the public sentiment of the country becoming christianized upon the subject of the "peculiar institution," and more territory for the extension and profits of this institution. Many a man with this kind of property cares no more about the honor of religion in this social agitation, than he does about the course which the sea serpent takes. The particular point of his solicitude is the price of cotton and human chattels; if the market value of these is declining under the infusion of an anti-slavery Christianity into the public mind, he will begin to tremble for the purity of religion. He is sure that religion will be hurt in this way, because it is hurting his profits. Thus you may see a politician suddenly and greatly concerned about holy things, afraid ministers will act indiscreetly, and churches injure the christian cause; but after a little inspection, you may see that the real ground of his apprehension is, because there is such an earnest application of the principles of the gospel to questions involved in the canvass. May a man of such professed anxiety for the reputation of religion, would give his voice against Christ and call for Balaam, if it would gain for him and his party the spoils and honors of office. What he dreads is not that holy things will be profaned, but that the people, dearly beloved, will not vote for him. And, so you may see the Rom seller lifting up his hands in deprecation at the bare thought that ministers should so far forget their sacred profession, and christians generally so far forsake appropriate instrumentalities in the temperance reform, as to labor to fill the public breast with the sentiments and principles of christian legislation, and urge the people to call at the polls for the Maine Law. When Paul cast the evil spirit out of the sorcerer, whose domination brought her masters much gain, the cry was, that customs were taught which it was not lawful for them to receive or observe, being Romans. What did they care about religion in the case, except that it destroyed the hope of their gains? When Demetrius and other smiths, workmen of like

occupation, who make shrines for an idol, and get no small gain by their craft, see ministers and churches pronouncing them to be no gods which are made with hands, and persuading and turning away much people, they will almost become pious and hope that religion will not suffer in the agitation. It is their craft, in danger of being set at naught, that makes them so conscientious. We do not say that all men are thus selfish and hypocritical, who disapprove of the application of the gospel to the agitating questions of the day; but with many and most there is present some vitating motive. Perhaps they are afraid of the union of Church and State, or some other portentous calamity, if the sentiment and feeling of the country on the subject of moral and social progress, are wrought out under the auspices of a practical christianity; and certainly they will become afraid of some great evil to community from this quarter, if they can use it to the prejudice of religion, and thus save their threatened garlands or gains. Animated by a sinister motive which is often adroitly disguised, some cry one thing and some another—the honor of Caesar and the Constitution, when that suits best; the honor of Religion and the Pulpit when that is the popular music. The real Constitution about which thousands go into spasms, is not the fundamental law of the land, but the fundamental thing in their pockets. The real union about which many harp so much, is a union of ancient wrong and its profits, which they fear may be dissolved. Only make it appear to slaveholders, rum-sellers, and all conservators of lucrative iniquity, that the business engaged in is ruinous to their purse, and they will forthwith find how mistaken they were in their interpretation of the Bible, and will get out a new commentary showing what a thoroughly anti-slavery, temperance book the Bible is.

The giant iniquities of the land dread much more the Sovereign People marching in the greatness of the strength of christian ideas, christian morals, and the christian doctrine of human rights. Let the popular mind take its convictions from a greater than Solomon or Caesar; let the masses of community get from christianity their ideas and inspiration upon the subjects which are burning through the country; let the people be moved by such sympathies as the gospel teaches man to cherish for man, especially for man in any kind of oppression, or tormented in the flame of his neighbor's traffic, or the victim of other evils which tread him in the dust and make him curse the day of his birth; let the public conscience be stimulated by Jesus Christ's kind of philanthropy, by the doctrines which are held at the Court of Heaven upon the questions of man's inalienable rights, man's freedom and his value as an immortal creature for whom the Son of God has bled; let there be generally this in-pouring of gospel ethics and sympathies, so that the breast of the people shall beat true to humanity; and then rest assured you have a power mightier than Cotton, mightier than Cass, mightier than patriotism which is ready to die for the spoils of office. He who takes this platform, not for self or party, but for his species and because he must take it to be true to his nature and the inspiration within him, will live after baser men are dead. That man is as immortal as immortal Justice—immortal Virtue and Truth. Work away at your stone, like Sisyphus, to roll it up the difficult hill; like him you will find it a never-ending, still-beginning toil, unless you put Heaven's moral engine behind it, to keep it from rolling back into the vale. With society enlightened and energized to the work of abolishing its unrighteous institutions, by christianizing its opinions and feelings, we can imagine no sin in the social economy that could survive the assault of such power.

The discourse concludes with the following earnest expostulation.

In conclusion; to every one our exhortation is, Be a man. Have the principles and sympathies of a man. Be true to the utterances of God within you, the inspiration of your nature as it tells you what to say on the subjects of human rights and human progress. Be free yourself, the slave of no party, the apostle of no unchristian sentiment, however public or popular. Never offer yourself for sale in the market, either for cash down, or on credit with pledges of patronage. Speak out the stirring convictions of your manhood, not ashamed to ally your influence with the renovation and progress of society. Make yourself felt for the good of your species, whoever may shout for Diana. Fear God and your conscience, not the noise of men who pray for cash profits in return. Be thankful for the age and for the country in which you live, and make them both better because you live in them.

"In the world's broad field of battle,  
In the bivouac of Life,  
Be not like dumb, driven cattle!  
Be a Hero in the strife."

"Trust no Future, how'er pleasant;  
Let the dead Past bury its dead;  
Act—act in the living Present;  
Heart within, and God o'erhead!"

**ITEMS.**

The value of real estate in the city and co. of Philadelphia is \$128,318,158. Fifteen different plans have been agitated in Washington for a railroad to the Pacific. There is a hearing apple tree in Connecticut, 214 years old. New York consumes \$1,500,000 worth of eggs, per annum. Captain Ericsson had three hundred orders for his calorific engine the last month. Diamonds have been found in California. The foul fever is raging in London as well as in this country. A recent convention has been held in London. Of three hundred merchants on Market and Wood streets, Pittsburgh, only 14 declined signing a petition for the Maine Law. The population of Cincinnati is 160,159. Gov. Slade is raising the 13th class of teachers for the West. President Fillmore is going South after the 4th of March next. What could be more natural. Amos Tuck has been re-nominated in New Hampshire for Congress.

GENERAL PIERCE left Concord on the 14th, for Washington. It is said he has selected his cabinet, but their names will not be divulged before the inauguration.

**ANTI-SLAVERY CONVENTION IN CINCINNATI, OHIO.**

To be held on Tuesday, Wednesday and Thursday, The 19th, 20th and 21st of April, 1853.

To the Friends of Universal Liberty, we again send forth our earnest call to come together in Convention.

FREEDOM is an inestimable blessing, Slavery an unspeakable evil; all history bears record to the struggles of the wise, the good, and the great in behalf of Freedom. The noblest of men, and the greatest of the nations, have always valued it above all price. In our day it certainly ought to be no less precious. And Slavery being the very opposite of Freedom, is its deadliest foe.

Can we then, Fellow Citizens, be engaged in a better work than that of assembling in zealous and Christian spirit, to consult how most effectually the Abolition of Slavery may be brought about?

The Slave-holders and their numerous allies have become the ruling power in this nation; this Slave Power controls the two great Political Parties, makes Presidents, governs official appointments, directs legislation, and what is worse than all, corrupts the sources of Religion and Morals, making our Christianity a Pretence, and our Republicanism a Sham: It desires above all things to be let alone, quietly to perpetrate its abominations, and determines to stop agitation.

Humanity, Duty, and Interest, on the other hand, call aloud on the friends of Freedom to agitate without ceasing, and to maintain an active and unflinching opposition to the Power of Slavery.

Fully persuaded of the Righteousness of the cause, and confiding in the blessings of Almighty God, we invite all without reference to sect or party, sex or color (so they be agreed in one thing, an honest hatred of Slavery,) to come together in counsel, to encourage, and to plan for renewed and increasing efforts: to unite in sending forth a voice from the Metropolis of the Great West, declaratory of the growing hatred of the people, to this cruel iniquity.

That veteran champion of Human Rights, WILLIAM LLOYD GARRISON, of Boston, intends to take part in the Convention—so also does MISS SALLIE HOLLEY, of Massachusetts, and many other distinguished speakers will be specially invited, and are expected to attend.

CHRISTIAN DONALDSON, SARAH OTIS EMMET, ELIZABETH T. COLEMAN, JULIA HARWOOD, ANDREW H. ERNST, WM. HENRY BRUSH, MARY M. GUILD, MARY W. MANN, JOHN JOHNSON, AMANDA E. LEWIS, EDWARD HARWOOD, NATHAN M. GUILD.

*Board of Managers of the Ladies Anti-Slavery Circle of Cincinnati.*  
Editors are requested to notice the above.

**PROGRESS OF THE MAINE LAW.**—Michigan has passed the law. The people vote on it in July. Illinois is striving hard, but will hardly succeed. She has abolished the license system. The people of Vermont have decided for their law—a more stringent one than that of Maine. New Jersey is hopeful of the passage of a bill in her legislature. The work has been retarded in Rhode Island by Judge Curtis' decision, but the people will not be satisfied. The Whigs of Massachusetts dare not repeat their law, after all their opposition and threats. Connecticut and Pennsylvania are stirring, though probably like Ohio, they will not succeed this time. So in substance says the Tribune.

**WHITE'S BAND.**—Our citizens have an opportunity of hearing this celebrated company of musicians at the Town Hall to night, [Friday.] A friend who knows what they can do, and is besides a connoisseur, says that those who can appreciate good music, will not be disappointed, though their expectations may be high.

**AN** immense emigrant ship called the Caroline Chisholm, is about to sail from Southampton for Australia, with nine hundred young women of good character, as emigrants. Mrs. Chisholm, who has taken great interest in the emigration movement, will accompany them.

**THE EDITOR OF THE WESLEYAN** has our thanks for the back No's he has kindly sent us.

**THE WORKING FARMER** begins a new volume in March. It is a valuable work, containing 24 large octavo pages monthly. \$1 per year, published in New York.

**MRS. STOWE AND HER PUBLISHERS**, have each given \$25 to Mr. Kauffman, of Pennsylvania, who was recently robbed of all his possessions, by the Federal Court, for having lodged some poor hunted fugitives in his hay mow. Hail, for the land of the free!

**CONVENTION OF COLORED CITIZENS.**—We soon how failed to notice, at the time, the convention of our colored fellow citizens, at Columbus on the 19th and 20th ult. A State Society for mutual improvement was organized. A resolution was adopted to establish a paper, also one in favor of the Maine Law, among many others of importance. The speeches are represented as creditable to their authors—and all the proceedings of the occasion were marked with dignity and propriety.

Twenty-one different railroads, which are either in operation or in course of construction, are projected, will centre in Cincinnati. They severally reach, or are intended to reach, St. Louis, Indianapolis, the Upper Mississippi, Fort Wayne, Chicago, Dayton, Sandusky, Toledo, Cleveland, Columbus, Springfield, Piqua, Wilmington, Zanesville, Chillicothe, Marietta, and other points.

**No Joker.**

General Cass, who is no match for Mr. Hale at a joke, put on his dignity on the 10th, and tried him in the way of a sermon. It is the latest specimen of crying enough, and begging off. The General did not make much by the operation.

Mr. Cass said his resolution reaffirming the Monroe doctrine would come up on Monday, and he hoped all who desired to speak on it would come prepared to do so, and let a vote be taken on it as soon as the debate was over. He supposed there would be some more jokes by the member from New Hampshire, (Mr. Harris,) and then he hoped there would be a vote.

Mr. Hale said he was serious in his reference to Canada, and if the gentleman was joking with respect to Cuba, it ought to be known. [Laughter.]

Mr. Cass said he thought there were many theatres in the country which were more appropriate arenas than the Senate for the habitual display of joking upon every proposition connected with the interests of the country. Such a course was unworthy the dignity of this body, but it had been compelled to submit to it for nearly six years.

Mr. Hale thanked the Senator for his counsel, but it would have been better if it had not been postponed so long. He had but a few weeks left, and could hardly profit much by the lecture. He had seen many propositions introduced, out of place, out of time, and in a manner he thought objectionable. He had great personal regard for the Senator, and if, instead of thundering forth denunciations, he had presented his rebuke and objections under a playful sarcasm or joking remark, his conduct ought to have been looked upon as kindness, rather than as deserving contempt. How far his course had been approved, he was content to leave to the Senate and country.

**NEW TERRITORIES.**—On the 10th inst. the House of Representatives passed a bill dividing the territory of Oregon, and also establishing a territorial government for Nebraska. Thus is the foundation laid for two more non-slaveholding states. The slaveholders and a few dough-faces resisted, but without effect.

**THE SPOILS.**—The Democrats in this region are troubled to decide who shall get the post offices. In several places they are deciding it among themselves by ballot. They attempted it in Salem last week, but failed. How we are to get a postmaster here is not yet revealed.

**Receipts for The Bugle for the week ending February 16th.**

Abraham Allen, Oakland,	\$2.00-433
E. C. Wright, Pennsylvania,	1.00-417
J. Y. Hoover,	1.00-427
F. Galbreath, New Garden,	3.00-385
S. Whitson, New Burlington,	3.00-402
E. Orin, Wilmington,	3.00-459
L. Irish, New Lisbon,	1.50-416
Richard Garvin, Wellsville,	1.00-417
John Cope, Short Creek,	3.00-433
A. L. Edgerton, St. Clairsville,	1.50-420
H. Rice, N. Eaton,	2.00-277
H. Logue, Marlboro',	6.00-375

**What can be got for Five Dollars!!**

The undersigned have entered into an arrangement by which they agree to furnish the Knickerbocker Magazine, (monthly,) the Home Journal, (weekly,) and the Musical World and Times, (weekly,) to new subscribers, at the very moderate price of five dollars a year for the three publications; all orders enclosing that amount to Dyer & Willis, will be promptly attended to.

**SAMUEL HUESTON,**  
Publisher of the Knickerbocker.  
**MORRIS & WILLIS,**  
Publishers of the Home Journal.  
**DYER & WILLIS,**  
Publishers of the Musical World and Times.  
257 Broadway, New York.

**Grand Literary and Artistic Combination.**

Arrangements have been made to furnish the KNICKERBOCKER MAGAZINE, the HOME JOURNAL, and the NEW YORK MUSICAL WORLD and TIMES, to new subscribers, for FIVE DOLLARS a year! This is cheap literature with a vengeance. The KNICKERBOCKER is \$3 per annum; the HOME JOURNAL, \$2; and the MUSICAL WORLD and TIMES, \$3; making \$8 a year at the usual rates. That three such works can be obtained for five dollars a year, is a fact truly worthy the CALICO age, which is just now being ushered in. Of the KNICKERBOCKER MAGAZINE, edited by LEWIS GAYLORD CLARK, it is unnecessary to speak. For twenty years it has been the most genial, humorous, and spicy "monthly" in the world; and the present volume will be better than any which preceded it. The HOME JOURNAL, edited by GEO. P. MORRIS, and N. P. WILLIS, is well known as the best family newspaper in America; and the MUSICAL WORLD and TIMES, edited by RICHARD STORIS WILLIS, with LOWELL MASON, GEO. H. CURTIS, THOMAS HASTINGS, WM. P. BRADBURY, GEO. F. ROOT, and other musical writers contributing; and which gives, among other things, over \$25 worth of music and a full course of instruction in harmony annually, is the very best musical journal ever published. These three publications will post a family up in regard to nearly everything worth knowing. Art, Science, Literature, Music, Painting, Sculpture, Inventions, Discoveries; Wit, Humor, Fancy, Sentiment; the Newest Fashions and other attractions for Ladies; Choice New Music for the Sabbath, the Church, and the Fireside; Reviews and Criticisms of Musical Works, Performers and Performances; in short, the very pick and cream of Novelty, Incident, History, Biography, Art, Literature and Science; including whatever can be given in periodicals to promote Healthy Amusement and Solid Instruction in the family, and help to make it Better, Wiser, and Happier, may be now obtained for FIVE DOLLARS. Address DYER & WILLIS, 257 Broadway.

Editors publishing the above three times, and sending the papers containing it to Dyer & Willis, will receive the three works named, for one year.

**CONCERT BY WHITE'S BAND.** This celebrated Band will give a concert of INSTRUMENTAL MUSIC, at the Town Hall, on Friday evening, the 18th inst. The lovers of good music are invited to attend. There are five performers in the company. Their instruments are violins, with bass and other accompaniments. Tickets at the door.

**SALEM INSTITUTE.**

AS inquiry is constantly being made by letter or otherwise, in reference to the coming term of this Institution, the undersigned deems it proper to state that though he expects to be absent during the coming Spring term, it will continue its operations under the care of J. B. Harris, who has spent several months in the school, is familiar with its regulations, and who will doubtless discharge the duties which may devolve upon him, to the entire satisfaction of those who may attend. No more Students will be taken than he can take charge of himself, without the aid of assistants.

The branches taught, will be Orthography, Reading, Penmanship, Geography, English Grammar, Arithmetic, Nat. Philosophy, Chemistry, Physiology, Algebra, Geometry, Plain and Spherical Trigonometry and Surveying.

Tuition per quarter of 11 weeks, from \$3 to \$4. Books can be hired for the term or purchased at the Institute.

Those who wish to can receive instruction in Pen and Pencil Drawing and Painting in Water Colors on very moderate terms.

Board, or rooms can be procured on reasonable terms. The Spring term will commence March 23th, 1853, and continue 13 weeks.

For further particulars address J. B. Harris, Salem, Columbiana County, Ohio.

WM. MCCLAIN.  
February 16, 1853.

**THE AMERICAN PHRENOLOGICAL JOURNAL.**—VOL. XVII, for 1853, devoted to Science, Literature, and General Intelligence. Published by FOWLER and WELLS No. 131 Nassau-st., New-York.

PHRENOLOGY, the science of MIND, includes in its wide domain a knowledge of all the faculties, passions and powers of the HUMAN SOUL; all the bodily organism over which the soul presides, with its structures and functions; and all the realm of nature to which man is related, and with which he should live in harmony. It includes a knowledge of man and his relations to God and the universe. It is thus a central and comprehensive science, beginning with the CONSTITUTION OF MAN, and ending with all his possible relations, SPIRITUAL AND MATERIAL. It is thus that SELF-KNOWLEDGE is the basis of all knowledge.

THE PHRENOLOGICAL JOURNAL, therefore, has a sphere that is universal. All philosophy, all science, all art, all the details of practical life, are legitimate subjects of discussion in its columns. The experience of twenty years has not been lost to us; nor amid the progress of this wonderful age, have we idly lagged behind. THE JOURNAL will endeavor to still be a little in advance of the age, and of its own former efforts.

PHRENOLOGY, the science which unfolds to man the laws of his own Physical, Moral and Intellectual Being, will still command our first attention; all other subjects being, in fact, but applications and illustrations of this science. We shall illustrate the varieties of cerebral development by spirited and truthful ENGRAVINGS of Human nature, in its highest and lowest, its harmonious and discordant, its symmetrical and grotesque developments.

YOUNG MEN, about launching forth upon the activities of life, and anxious to start right and understand their course, will find the Journal a friend and monitor, to encourage them in virtue, shield them from vice, and to prepare them for usefulness and success in life. The various occupations will be discussed in the light of Phrenology and Physiology, so that every one may know in what pursuit he would be most likely to succeed.

THE MECHANIC, the Farmer, the Professional Man, the Student, the Teacher, and the Parent, will find each number of the Journal an instructive and valuable companion.

The Phrenological Journal is published on the first of each month, at ONE DOLLAR A YEAR. Now is the time to subscribe.—Address all letters, postpaid, to FOWLER and WELLS, Clinton Hall, No. 131 Nassau-st., New-York.

This Journal is doing more to benefit man, kind than all the gold-diggers in the two hemispheres. It is only \$1 per year, and is worth ten times that in any family.—[Cleveland Commercial.]

Do you wish to acquire the most important knowledge to be learned in the world? Then know thyself. To do this, send for The Phrenological Journal and read it. No other work now published can be so useful to its readers, and especially the young men and young women.—[New Era.]

A journal containing such a mass of interesting matter, devoted to the highest happiness and interest of man, written in the clear and lively style of its practiced Editors, and afforded at the "ridiculously low price" of One Dollar a Year, must succeed in running up its present large circulation to a much higher figure.—[New-York Tribune.]

Clubs may be made up and single subscriptions sent in to the publishers at once, for the New Volume. AGENTS WANTED.

**GOODALE, MUSGROVE & Co.,**  
41 BANK-ST., CLEVELAND;  
**COMMISSION MERCHANTS.**

WHOLESALE Dealers in Woolen and Domestic Goods. Merchants will find a larger assortment of Woolen Goods than at any other house West of N. York, and at a satisfactory terms as can be found in N. York or Boston. Cash advances on Wool.

November 27, 1852.

**The Sugar Falls Water Cure.**

TWELVE miles South of Massillon under the charge of Drs. Freese, is supplied with pure soft spring water, and conducted on pure Hydropathic principles. We give no drugs. They are only hindrances to the radical cure of disease. The success which has thus far attended our efforts to alleviate the sufferings of humanity, enables us to speak confidently of the virtues of pure soft water, a proper diet, &c.

Address, Dr. S. Freese, Deardoff's Mill, Tuscarawas Co., O.  
February 19, 1853.

**Johnson's Superior Tooth Soap**  
Took the First Premium at the Ohio State Fair, 1852.

ALL ADMIRE BEAUTY, DESIRE HEALTH, and SEEK HAPPINESS; but all cannot possess these blessings unless they use JOHNSON'S SUPERIOR TOOTH SOAP, which is WARRANTED IN ALL CASES to Purify the Breath, Destroy the unpleasant Tastes, and PREVENT THE INJURIOUS EFFECTS UPON THE SYSTEM arising from DISEASED TEETH.

**RECOMMENDATIONS.**

We, the undersigned, do most cheerfully and unhesitatingly recommend the use of Johnson's Superior Tooth Soap.

It is an article well calculated for removing impurities from the mouth, and beautifying the Teeth—an article that is cheap, and much needed.

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M. L. WRIGHT, M. D., Dentist, Cleveland, O.  
ROBINSON & AMBLER, " "  
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C. S. PLEASANTS, " Painesville, O.  
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Sold by Dentists and Druggists, generally.  
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**FOR SALE,**  
**AT THE YANKEE NOTION STORE,**

Bowditch on Slavery, History of the Trial of Castner Hanway and others for Treason, Jay's Review of the Mexican War, Woman's Rights and Duties by Elizabeth Wilson, Slaveholder's Religion, Alcott's Tracts by Dr. Alcott.

With a variety of other Anti-Slavery and Reformatory Books.

Salem, Dec. 11, 1852.

**BOOKS!! BOOKS!!!**

**E. G. KNIGHT & Co.,**  
Booksellers and Stationers;  
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HAVE constantly on hand a full assortment of BOOKS in every department of Literature, embracing,

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PRINTER'S STOCK.—Cards, Card-Boards, Ink, Glazed, Medium, Demy, Cap, Quarto and other Papers.

Orders from the country respectfully solicited.

E. G. KNIGHT & Co.  
Dec. 24, 1852.

**CUTTING AND FITTING.**

S. H. GALBREATH & JULIA A. STONE, respectfully announce that they are prepared by the use of Mitchell's Mathematical Guide, to cut and fit Ladies' Dresses, Men's and Boys' Sacks, Coats, Round Jackets and Vests. They solicit the patronage of all who are in need of their services, from town or country. They may be found for the present at their respective residences, Mrs. Galbreath on Main St., below Tomlinson's Store and Miss Stone on New Garden St., South of Main.

N. B. The right to use the guide, for sale as above, also, instruction given for the same such as will enable any person to cut and fit with accuracy, for either male or female.

Salem, Dec. 17, 1852.

**MRS. C. L. CHURCH,**  
LATE OF THE CITY OF PITTSBURGH

BEGS leave to inform the inhabitants of Salem and vicinity that she has brought with her a large assortment of BOTANICAL MEDICINES carefully prepared, in the form of Pills, Powders, Tinctures, Symples, Ointments, Salves and Plasters, together with an assortment of crude or unprepared Medicines, which she offers for sale on reasonable terms for cash, or such articles of produce as are used in a family.

Office, Corner of Green and Lundy St.  
Salem, Nov. 20, 1852.

**GREAT ATTRACTION.**

THE YANKEE NOTION STORE has been removed to Dr. Stanton's Building, Corner of Main and Chestnut St., immediately West of Chessman & Wright's Hardware Store, and nearly opposite the Bank.

Where the most Beautiful and Extensive Assortment of FANCY GOODS AND YANKEE NOTIONS, that has ever yet been brought to this country, can be found at the lowest prices.

Salem, Nov. 20, 1852.

**1,000 BOOK AGENTS WANTED,**  
TO SELL PICTORIAL AND USEFUL WORKS FOR THE YEAR 1853.

**\$1,000 DOLLARS A YEAR!!**

WANTED in every County of the United States, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from \$25 to \$100, such inducements will be offered as to enable them to make from \$3 to \$5 a day profit.

The Books published by us are all useful in their character, extremely popular and command large sales wherever they are offered.

For further particulars address, (postage paid,) ROBERT SEARS, Publisher  
181 William St., New York.



## Selected Articles.

Washington Correspondence of the Mahoning  
Free Democrat.

## Amistad Slaves.

WASHINGTON, January 26, 1853.

MA. HOWARD.—You have noticed the President's Message in relation to the Amistad Slaves. There is a strong effort making to take the money from the pockets of the laboring people of the Nation, to pay the owners, or professed owners, of these negroes, some fifty thousand dollars for their piracy.

The story will be recollected by most readers. The negroes were imported from Africa into Cuba in 1819, in violation of the Spanish treaty and Spanish laws. Moreton and Rives were acquainted with that fact, and with such knowledge purchased the negroes, and shipped them on the Amistad to take them to Principe at the south end of the Island. After being two days out from Havana, the negroes rose and killed the Captain and Mate, and ordered Moreton and Rives to guide the ship to Africa. They finally brought up at the east end of Long Island. Claims to the negroes were set up and adjudicated upon. The Supreme Court decided the negroes to be free, and in substance that Moreton and Rives were pirates.

In 1841, the Committee on foreign affairs reported a bill to pay \$70,000 from the Treasury to the Spanish pirates. The bill was accompanied by an elaborate report, drawn up by the chairman, Mr. Ingersoll, of Penna. He moved to print ten thousand copies of this report, to be distributed among the people. Mr. Adams and Mr. Giddings on consultation agreed to oppose the motion, as it was evidently intended to operate upon the public mind. Mr. Giddings was to lead off, and Mr. Adams agreed to follow Mr. Ingersoll. Mr. G. occupied his hour the next morning. The discussion being confined to the morning hour, Mr. Ingersoll claimed the floor and was expected to speak upon it the next day, but gave way to a motion to lay the subject on the table and the motion was sustained. This cut off Mr. Adams' speech, but after the close of the session he published the remarks he intended to make.

It was then supposed that this slaveholding scheme would be given up. But the slave power is unyielding. In 1848 the Senate placed an amendment upon the civil and diplomatic bill giving those Spanish pirates fifty thousand dollars. This amendment came to the House. Mr. Giddings again assailed. Mr. Adams had suffered the paralytic shock which he believed disqualified him from any effort. But when this question came up, his feelings were aroused, and once more, for the last time he rose to address the House upon this question. His voice was weak, that at the commencement of his remarks he could not be understood by those who were even fifteen feet from him. The scene was one of great interest. Members from all parts of the hall rushed near him, to catch the last words of the "old man eloquent," for all appeared conscious that this was the last speech he would make. The reporters also left their seats, and without ceremony rushed into the seats of members in order to report him. He spoke some ten minutes. This was the last of their claim until the President put in his message yesterday. I think it not unlikely it will now succeed.

## A Picture of Slavery.

A fugitive slave was arrested in Madison county, Illinois, a few days since, and after a hearing of the case before the Commissioner, it was ordered that she be given up to the claimant. The owner of the woman offered to release all title to his property provided the sum of \$1200 was paid him. The amount was soon raised by the citizens of Alton and the young woman is now free. An Alton paper gives the following particulars in the case:—

"Thirteen months since, a young man arrived at Alton with this woman. He had run away with her from Memphis, where she was owned by his father, a Mr. Leach. Some family difficulty had occurred, and he brought her up here and left her, telling her that she was now free, which she in her simplicity believed.

"The girl lived here quietly, and married young Chaves, three weeks since. An old colored woman in this place had formerly lived in Memphis, and in writing to her friends there she casually inquired how Amanda came by her freedom. Every body supposed the girl was free. This gave information in Memphis of her whereabouts, to two negro traders by the name of McCullum, and they went to her owner, the father of the young man who run away with her, and purchased his claim to her taking a bill of sale and also getting power of attorney, and all the requisite legal papers in the case.

"They came up to our city, and after a few days stay, fell upon the track of the girl, and brought the case before the U. S. Commissioner. Everything was perfectly plain—the girl admitted the main facts, and there was but one course to pursue. Commissioner Davis gave the slave over to the owners. The friends of the Chaves family, who are all respectable, ascertained the price of the girl—it was \$1200—and they set about raising it. The family raised \$400 by mortgaging their real estate, and the remaining \$800 was given by the citizens of Alton, who came nobly forward to the work. The case was a very peculiar one, and excited very deep feeling; yet no outbreak or even a disposition to do violence was manifested. Hard though it seemed, yet the people of Alton were determined to abide by the law."

ROBERT BURNS, the Ayrshire poet and ploughman, who died neglected and unremembered, is likely in his descendants to mingle with the aristocracy of Britain, we see by our late English files. Major Burns—or Colonel—at present holding a high station in India, has his patent of nobility made out, and will shortly be gazetted as Baron Ellisland, the name of Burns' farm. It is thus that British peerage seeks to wipe out the stain upon their appreciation of genius. As Moore said of Sheridan, they permit

"That baillif shall seize his last blanket to-day,  
Whose pall shall be borne up by princes to-morrow."

A regular diet cures more people than physic.  
Everybody must live by his own labor.  
It is better to be alone than in bad company.

## Stanzas on Freedom.

BY JAMES RUSSELL LOWELL.

Men! whose boast it is that ye  
Come of fathers brave and free,  
If there breaths on earth a slave,  
Are ye truly free and brave?  
If ye do not fell the chain,  
When it works a brother's pain,  
Are ye not base slaves indeed?  
Slaves unworthy to be freed?

Women! who one day shall bear  
Sons to breathe New England air,  
If ye hear, without a blush,  
Deeds to make the roused blood rush  
Like red lava through your veins,  
For your sisters now in chains—  
Answer! are ye fit to be  
Mothers of the brave and free?

Is true freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And with heart and hand to be  
Earnest to make others free!

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scolding and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

## The Sonora Count.

The following piquant sketch of Count Rousset-Boulton and his adventures in Sonora, given in the *feuilleton* of the *Constitutionnel*, is from the pen of M. Amédée Achard: "Count Rousset-Boulton is a young man of from thirty-two to thirty-three. He belongs to a good and old family in the south, where the Provence peasants and the Avignon porters cherish the recollection of his herculean strength. On coming of age, he found himself master of a fortune of from thirty to forty thousand francs a year, which he ran through in royal style, principal as well as income. In Africa, whether he went partly to fight and partly to colonize, he became the guest and friend of Marshal Bugeaud, with whom he made three or four campaigns with distinction.

"When the revolution of February arrived, he had some idea of coming forward as a candidate for the National Assembly. Accompanied by one of his friends, he beat up the Comtat-Venaissin, mixing with all groups, and speaking in all clubs. In common with many Southerners, he possessed the faculty of speaking with warmth, brilliancy, and rapidity, and his speeches, always extempore, made a great impression on the crowd. Sometimes in the republican public-houses, which the political habits of the time induced him to visit, he would enforce his philosophy by a tremendous rap on the table, which would shiver it to atoms, or he would wrench out a marble chimney-pipe with his hand, and throw it upon the floor to cut short a discussion. These feats augmented the reputation of his eloquence with the people. If they esteemed Demosthenes they admired Ajax.

"The Avignon porters that—terrible race—never call him anything else than M. le Comte. M. le Comte Short. For them there was but one count in all the country—the Count de Rousset-Boulton, just as there was but one king in Europe in the time of Louis XIV. The revolution followed its course, and Count de Rousset-Boulton went to California. In California it is only rich people that make their fortunes, pretty much the same as in London or Paris. M. de Rousset-Boulton soon found that out, but he was not to be discouraged by such a trifle. He had bent his steps to America less in search of fortune than of adventures. At first he turned fisherman and sportsman, selling his fish and game; then he started as a cattle merchant, and this business led him to hunt herds in countries unknown to the other inhabitants of California. From California he went to Mexico.

"At the period of his arrival there, the province of Sonora was devastated by the Apaches Indians, who committed all sorts of depredations with impunity. Count de Rousset-Boulton presented himself to the Mexican government, and offered to deliver Sonora from the rascals with which it was infested. The Mexican government was ready to fall upon the neck of M. de Rousset-Boulton. "I am a Frenchman," I know the country, I understand war. I will answer for every thing," said the count. "Good," said the government, "we will place an army of 10,000 men at your disposal." "Thank you," said M. de Rousset-Boulton, "keep your army; it would only get in my way. Give me some muskets, and two hundred thousand francs, and leave the rest to me."

"He received the required sum, returned to Sonora, organized a corps of Frenchmen, resolute men like himself, and proceeded to hunt down the Indians. The merchants of the country, delighted with the successes obtained by their defender against a set of rascals who had so long been masters of their province, sent subsidies to M. de Rousset-Boulton, put themselves under his protection, and assured him that neither he nor his troops should ever want for anything if he would only continue the war. The count closed with the offer. But the popularity of the young general, and the success of his little army, alarmed the Mexican government. They issued an order requiring him to quit the country with his forces.

"Count de Rousset-Boulton replied, that the merchants and land-owners of the country having placed Sonora under his immediate protection, he felt it due to his honor not to abandon them, and consequently he distinctly refused to obey the order. The Mexican government then sent a frigate to blockade the principal port of Sonora. Count de Rousset-Boulton took the frigate. The government sent General Blanco, at the head of an army, against the French commanded by M. de Rousset-Boulton. The count defeated General Blanco. So things remain. The next packet will perhaps bring us a second edition of the history of Montezuma.

From the N. Y. Tribune.  
The New Empress of the French.

Seneria Eugenia de Teba, or as she is more usually known, Mlle de Montijo, is the daughter of a nobleman who belonged to one of the most eminent families of the Spanish aristocracy, that of Paladix, and who distinguished himself in the civil war of 1823, under the title of the Count de Teba. At that time he became acquainted with Miss Maria Kirkpatrick, the daughter of a Scotch gentleman, who held the post of Consul of the United States at Malaga. A love affair and a romantic marriage was the consequence. The new-made Empress is the daughter of this Spanish grandee and Maria Kirkpatrick, who is still living, a widow, and who accompanied her daughter on her present visit to Paris, where she has appeared under the title of Countess de Teba. After the marriage in 1823, the death of an elder brother conferred upon the Count, along with a score of other titles, that of Montijo, by which name, since her first appearance in fashionable life, the daughter has been generally distinguished. She also inherits a handsome fortune, her independent income being something like \$30,000 a year. The father died some years since, leaving two daughters; the elder now wears, by marriage, the title of Duchess of Alva and Berwick, than which the Spanish nobility can boast nothing more elevated.

For some years the young Countess de Teba or Montijo, who is now about twenty-five, has enjoyed at Madrid, the reputation of an exceedingly fast woman. Tall, graceful, of statuesque symmetry of person, with luxuriant auburn or rather red hair, a pale complexion, which has latterly stood in need of a little rouge, great electrical eyes of a brown so deep and radiant as to pass for black, rather long and aristocratic features, a large but exquisitely sculptured nose, a lovely mouth, and teeth of dazzling whiteness, she is a type of admirable beauty, which a languid and blueish hardly diminishes. Endowed with uncommon wit and spirit, she speaks French, English, Italian and German with much fluency as Spanish. A proficient in exercises of strength and address, she rides with the boldest, and drives four in hand with the most skillful.

At Madrid it was the habit of our heroine to hold defiance to public opinion as the whim might seize her. She used to appear alone in public driving her own carriage. She had a separate establishment in her mother's palace, inviting and receiving company without consulting her mother, and often refusing access even to her relatives. Once her mother forced her door, despite the remonstrance of the servant, who protested that the Countess wanted to be alone. To her great amazement, she found that her daughter was missing. For twenty-four hours the young lady did not appear, and when she returned, coolly informed her afflicted parent, who had fondly expressed her fears that there had been an elopement, that she had been away on an errand!

On another occasion, the whim takes her to pay a special compliment to literature, and her carriage stops at the door of Senor Esquivel, one of the most prominent of living Spanish authors, who was some years since a Minister of the Crown. "Good morning, my dear sir," was her salutation to the astonished litterateur; "I have come to breakfast with you in order to have a talk on literature and poetry." A few weeks later Esquivel gave a dinner to a number of literary men, artists, and actors, at which the Countess was present without her mother or any other lady as chaperone. She was the life of the party, making speeches and giving toasts with the loudest. Among the guests was a third-rate French actor, named Laterrriere, who had great success in Madrid. He was from the Theatre Historique in Paris. She took a fancy to him, and had a long conversation with him. When the time for leaving came, "Well," said the Countess, "my carriage is here, and I will take M. Laterrriere to his hotel." The young man was a little abashed at such a courtesy from such a lady; but she insisted and they departed together.

Mlle de Montijo was also a great sports-woman and very popular, of course, among the toreros, or bull-fighters. She was present at the bull-fights in Madrid, where she used to wear the most magnificent costume of a *Mlle de Seville*, something like that of Mlle. Soto in the ballet of the same name at Nîmes, but much more characteristic. A very large and high comb at the top of the head, with wreaths of roses filling each side, mixed with the hair; a profusion of diamonds, necklaces, bracelets and rings; a very showy and tight waist, cut low in the neck, and with bare arms; a very short skirt, opened worked stockings with colored embroidery, and very small embroidered slippers. When she appeared in the circus, she was saluted by all the toreros, and exchanged with them the most cordial greetings. "To the Countess de Teba, I dedicate my love and my prowess!" they would exclaim, waiting kisses toward the young lady. "Bravo, Antonio! Bravo, Jose! Well fought my boys!" and other words of the most liberal approbation, were the answer. In all such scenes there was a considerable display of Spanish frankness, which would have been very shocking to the sense of propriety of American ladies.

Like all fast women, our Countess found a matrimonial establishment difficult to obtain. Once she courted the Duke of Ossuna, the richest grandee of Spain, but he declined the honor. Disappointed in this scheme, she received the addresses of a young noble of Castile, and was nearly engaged to marry him. But she could not help flitting at the same time; and once, when this young man was in her drawing room, she went so far in her coquetry with another that the former aspirant for her hand seized a chair and threw it at her head, saying, with the most opprobrious epithets, that he would not marry her for the world. The insult was resented by the last object of her attentions and two or three duels were the consequence. The result of all these acts of dashing eccentricity, and of all these scandals, and of others quite as notorious, was, that it would have been little less than impossible for Mlle de Montijo to marry a gentleman of her own rank in Spain.

For three or four years past, Mlle de Montijo has been wont to spend the winter in Paris, where her conduct has been much more circumspect than at Madrid. Still she has never gained an entry into the aristocratic circles of the Faubourg St. Germain, but she was compensated for this exclusion by the cordiality with which she was received

at the Elysee, and by the profound impression she had made upon its master. From the first she inspired Louis Napoleon with an ardent passion, which justified her resolution to become his wife and share the glories that destiny had in reserve for him. In accordance with this determination she steadily rejected other proposals without regard to their magnificence. It was currently reported at Paris a few months ago, that her reply to his protestations of love had been: "Prince, I am of too good a family to be your mistress,"—and, if the saying be not exactly true in fact, there is no doubt that it is so in spirit. Later the attentions of the lover have increased in zeal, and the position of the lady in his Court has been more marked than ever.

She was the heroine in every festival: during the recent excursion of the Court to Compeigne, she stood at its head as the bright, particular star of the imperial adulation and there were not wanting those who predicted her marriage with Napoleon. Still the lover hesitated. He adored, he worshipped, yet he didn't come up to the mark. But the Countess was not discouraged. She is too skilful an actress to be at fault in such an emergency. She announced the approaching departure of herself and her mother for Madrid. The result was the proposal of marriage, the appointment of the day, the nuptial banquet to the Ministers and the world that the Countess was to be his wife, and no doubt ere this the *Revue* of Madrid and the grand daughter of the former U. S. Consul at Malaga has become Eugenia, Empress of the French. It is said that a gipsy once predicted that she would be elevated to a throne, after the manner of the famous prediction of the negroes to Josephine. It remains to be seen how far the future will complete the parallel between the wives of two Napoleons.

From the Evening Post.

## The Streamlet.

BY DAVID F. CARLE.

Clear stream, bright stream, flowing thro' the meadow  
Gay stream, glad stream, gliding gently on;  
Like a dark-eyed maiden dancing  
O'er the smiling lawn!  
Sparkling with a thousand glances  
At the mill and beaming sky;  
Mingling all around the vocal  
With thy artless melody!

Deep stream, dark stream, flowing through the woodland,  
Pure stream, sweet stream, gliding soft and slow;

Like a sleeping infant's bosom  
Heaving deep and low,  
Glowing like a thousand flowers  
Stoop to kiss thy placid brow,  
And blush to see themselves reflected  
In thy liquid depths below!

Over head the giant forest  
Shutting out the heat of day,  
Bowing to thy graceful numbers  
With the laughing breezes play!

Swift stream, broad stream, flowing down the hill-side,  
Gay stream, wild stream, rushing quickly by;  
Laughing like a restless school boy  
Set at liberty!

Bounding onward like a courser  
With the foam upon his flank;  
Quickly snatching stolen kisses  
From the lilies on the bank!

Rippling o'er the shining pebbles  
See the dimpled streamlet play:  
Whirling round in circling eddies,  
Then down the hill away!

Babbling, boiling, bounding onward,  
Down toward yon distant glade,  
See the crazy streamlet rushing—  
See yon dark and high cascade!

Now it leaps from rock to rock  
With a deep and stunning shock,  
While the deafening echoes mock  
Each other far away!

Rushing, gushing, hissing, flying,  
Laughing, singing, groaning, sighing—  
Like a wayward infant crying—  
See it dashing into spray!

Tickling from a thousand places,  
Like a thousand silver laces;  
And gaily running races  
With bright and beaming faces,

See the new-born streamlets play!  
See them once again uniting  
With a pure and fervent kiss;

Like ardent lovers plighting  
To each other endless bliss!  
Leaping, laughing and embracing,  
Arm in arm behold them pacing

Down towards the distant plain;  
Whispering words of love and kindness  
In a low and mellow strain!  
Till they fade away in distance  
O'er the blooming meads again.

Cleveland in 1857.

We take the following extract from the first Dictionary of Cleveland ever published. It bears date, 1857, one year after our organization as a city. In speaking of our early history, &c., the author says, "The number of inhabitants in the city of Cleveland, at present, exceeds nine thousand, and judging from the rapid increase of that number, and the flattering prospects of this infant city, we anticipate its being doubled in less than five years."

A statement of this kind, in a work published at that early existence of Cleveland, possesses much interest, as it gives an insight into the state of affairs, and the prospects of those who were then residents of the "infant city," but who are now our "city fathers."

The prediction that its population would be "doubled in less than three years," seems somewhat presumptuous in speaking of a location which had been some years prior to that time, designated as "the Wood Yard, six miles from Newburgh," and is quite an evidence of the sanguine feelings of the writer, at that time in reference to the future prospects of Cleveland; and although his anticipation was hardly realized, yet if he is living to-day, he has undoubtedly had the pleasure of looking upon a city with nearly three times the population at the time of his record.—*True Dem.*

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The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

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Salem October 16, 1852.

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